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RULES  
AND  
MOTIVES  
TO  
**Holy Prayer.**


By DANIEL BURGESS.

*Ye ask and receive not, because ye ask  
amiss. Jam. 4. 3.*

*Thou castest off Fear, and restrainest Prayer  
before God. Job 15. 4.*

L O N D O N,

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## To the Flock of CHRIST under my Charge.

**F**orgive me this Wrong, *dear Brethren*; I am jealous over you: I *fear the Spirit of Slumber gets ground of the Spirit of Prayer in us.* And, *if so, what comes next?*

Pastors become brutish! *and what makes them so?* They have not fought the Lord, *Jer. 10. 21.* People do turn back, *and what causeth their Apostacy?* They have not fought the Lord, *Zeph. 1. 6.* Lord, give us both this Day our daily Spirit of Prayer. *Amen.*

*Let this Book, or rather Index, pass thorow the Censures that fall on it, as well as it can. Not a Drop of Ink will I spend in its Defence. But, I will fill what room I have left with this Addition unto it. This Addition, of Memoirs much a-kin.*

1. The Conception of Prayer is in the Will and Heart. *Heb. 10. 22.* Let us draw near with a true Heart. *Like Hearts, like Prayers.*

2. The Birth of Prayer is in Expression of the Heart's Desire. *Psal. 62. 8.* Pour



out your Heart before him. *Expression is, by Words of Mind or Words of Mouth. In Sickness, our Eyes, Hands, Tears, and all things be so many Tongues.*

3. The Matter of Prayer is such as is of Moment to us, and is warranted by God's Word. *Of Moment; else we take God's Name in vain, Exod. 20. 7. Warranted, else we forget, 1 John 5. 14. If we ask according to his Will, he heareth us. He would be out of the way that should petition the King to lend him a Pin, or give him a Licence to commit Treason. Dr. Ames saith well; Quidam desideria licita, sunt ita levia, &c. Some lawful Desires are too light for holy Prayers; as those of winning, in a Game wherein you are playing.*

4. The Object of Prayer is God only. *None less is either worthy of the Honour, or able to impart Benefits to the Worshipper. Mat. 4. 10. Him only shalt thou serve. Not merely because he was a Devil; but, because he was not God, our Saviour denied to worship Satan.*

5. The Mediator thro' whom we must pray to God is Jesus Christ only. *It is Christ truly, John 16. 27. Ye shall ask in my Name. It is Christ only: 1 Tim. 2. 5. There is one God and one Mediator.*



## Dedication.

v

*Object.* Christ is not mentioned in the Lord's Prayer. *Solut.* Not expressly; but, he is implicitly mentioned in all of it. For, 1. God is no gracious Father to us, but in Christ. 2. God's Name cannot be hallowed by us, but in and through Christ. 3. God's Kingdom cannot be served by us, but as it is in the Hand of Christ. 4. God's Will to be done by us, is nothing but the Law of Christ. 5. Our daily Bread, is only what's purchased for us by Christ. 6. The Forgiveness of our Sins, is impossible but by the Blood and through the Satisfaction of Christ. 7. Deliverance from Temptation, is as impossible but by the Spirit of Christ. 8. Kingdom, Power and Glory, there ascribed, are the Right of God to dispose of all things by Christ; his All-sufficiency so to do by Christ; and the Revenue of Honour that must thence arise unto God through Christ.

6. The Subjects who are to pray are all Men. *Psal.* 65. 2. Unto thee shall all Flesh come. Babes, and Idiots, uncapacitated, are exempted. But, such as conceit themselves to have sinned the unpardonable Sin; and consequently, that they are not to pray, and that it is in vain for them to pray; they err and sin miserably. It being certain, that no Man can be sure that he hath sinned that unpardonable Sin. Forasmuch, as God hath not



*given any Rule, by which we can judg of it:  
[See Mr. Howe on that Subject.]*

7. The grand Quality of an acceptable Prayer, is unfeigned Hatred of all Sin, and sincere Faith in our Saviour. *Psal. 66. 18.* If I regard Iniquity in my Heart, God will not hear my Prayer. *Heb. 10. 22.* Let us draw near with full Assurance of Faith, &c.

8. Good Scholars in Christ's School may need, and will ask for Direction to pray. *It was after they had followed Christ a long time, that the Disciples came to him, saying, as Luke 11. 1. Lord, teach us to pray.*

9. The Sorts of Prayer are various. *Ephes. 6.* Praying withall Prayer, i. e. *sudden, short Ejaculatory.* *Isa. 33. 2.* O Lord be gracious unto us. *Closet-Prayer :* *Mat. 6. 6.* Enter thy Closet, shut thy Door, and pray. *Family-Prayer ; Josh. 24. 15.* I and my House will serve the Lord. *Publick Prayer ; Zech. 8. 21.* Come let us go speedily to pray before the Lord : I will go also.

10. The whole Scripture doth most usefully direct us to Prayer. *2 Tim. 3. 16.* All Scripture is profitable for (all) Instruction. *It instructs for every Part of Prayer, for Matter, for Expression, for End, for Manner, and what not. Men are deficient in Prayer thro' Ignorance of the Scripture.*



11. The Lord's Prayer is the special Pattern and Example of Prayer. *In it we are shewn how to preface and how to conclude our Desires : and also how to form and methodize them. To desire, as our chief End, that God's Name may be hallowed, his Kingdom advanced, and his Will obeyed. And to desire, as but Means hereof, that we may have Maintenance of our Lives, the daily Pardon of our Sins, and daily Victory over our Temptations. Grotius is not the only Man who saith, Christ tied not his Disciples to the Use of its very Syllables. It is sure we may use them; and it is as plain we may pray after this manner, Mat. 6. 9. I know none but Hypochondriacks, or very Wasps, that vex one another about the Use or Disuse of it. It was falsely reported, that Dr. Owen put on his Hat, when a Minister used it before him in Oxford. The Reverend Mr. H. H. took it up, and published it too hastily : this I know.*

12. The Holy Spirit's Help in Prayer, is never to be forgotten. *Rom. 8. 26. The Spirit helpeth our Infirmitics. Let Dogs bark ever so loudly, let not Saints neglect their Guide. The Holy Ghost it is, who by Regeneration makes us to live, John 3. 6. Who by Sanctification maketh us to move in the way of Life, as 2 Thess. 2. 13. Who, as the Spirit of Supplication, directeth our Requests,*  
A. A. quick-



*quickeneth our Desires, animateth to hope for the Grant of them, filleth us with condecant Reverence, and gives us to rejoice with trembling, Psal. 2. 11.*

13. The Gift of Prayer is a Readiness, upon all Occasions, to express our Desires to God, in sound Speech that cannot be blamed. *The Worth of it, and the Way to attain it, is shewn by Dr. Wilkins: whose Words are to this Effect; "Two Extreames keep Men from this Gift. Their confining themselves unto set Forms; which it is lawful and convenient for new Converts and weak Christians to do; tho Book-Prayer is, of it self, commonly somewhat flat and dead; general and not particular enough for every Occasion. And, nextly, their depending also upon sudden Suggestions, as if it were a quenching of the Spirit, to furnish us with Matter or Words before-hand. 'Tis true, when God calls Men to extraordinary Service, he extraordinarily assists them; but when Men may use Means, and do not use them, it's their great Presumption. I beseech you, avoid these Extreames.*

14. Outward Gesture ought to express our inward Affection in Prayer. *When we pray with others, we must lift up Eyes and Hands, uncover our Heads, and kneel, or stand: otherwise, we tempt Men to think us*



*irreverent ; we shall grieve wise Men, and be an Occasion of Sin to weak ones ; we shall give others an ill Example, and bring upon our selves an ill Report. In secret Prayer we must also remember, that the Gesture of the Body hath a good or bad Influence on the Temper of the Soul ; and that Soul and Body both are the Lord's.*

15. In extraordinary Cases Prayer must have Fasting joined to it : *Ezra 8. 21. Dan. 10. 3. This Fasting is somewhat more than Temperance. For, Temperance is an every day's Duty, and Fasting is not so, but an extraordinary one. Yet so different are the Constitutions of Bodies, that no certain Rule can be given unto all, for the measure of Abstinence.*

16. Tho in Sicknes and Disability to speak, without Pain and Injury to our Bodies, we may and ought to pray with no Words but inward ones, yet in Health we sin if we do so. *For, God requires us to worship with Soul and Body also. And, he knows little of himself who knows not this, that our Mouths are great Helps to our Minds ; and our Words do notably help to raise up and keep up our Affections. Now,*

*I commit you all to Divine Grace and Tuition : Hoping, that, as David, we shall be calling*



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## Dedication.

calling on God *as long as we are able ! And, that when we are not able to speak, we shall, as Moses, cry to the Lord, tho no Word be uttered : Psal. 116. 2. Exod. 14. 15.*

*Your Affectionate*

*Pastor and Orator,*

January 1.  
169<sup>5</sup>/<sub>8</sub>.

DANIEL BURGESS.

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RULES



## RULES for Prayer.

**P**raying is stiled *Wrestling*. Wrestlers have somewhat to do with themselves, both *before*, and *in*, and *after* their Wrestling. They who would be both *Jacobs* and *Israels*, both Wrestlers and Prevailers with God, they must thus do, *before*, *in*, and *after*, their Praying.

§ 1. Before Prayer you must,

R. 1. *Think of its Parts*. Of the seven Parts of it : saying within your selves, how shall I PREFACE my Speech to my heavenly Father? With what Names and Attributes of his shall I bespeak him? How shall I acknowledg *my Unworthiness* to speak to him? How shall I express *my Encouragements* to address unto him? and *my Purpose*, upon my Encouragements, to beg his Mercy and Grace? How shall I implore his *Assistance* and *Acceptance*?

How shall I CONFESS my Sins, *Original* and *Actual*? Sins against *Law*, and against *Gospel*. Their *Multitude*, their *Greatness*, their *Long-continuance*.

How shall I DEPRECATE, and beseech God to *prevent* the Evils I have deserved to have come upon me? Or, to *remove* the Evils which are come on me : At least, to *lessen* and mitigate my Sufferings.

How



## Rules for Prayer.

How shall I PETITION, and sue for the Gift, for the *Encrease*, and for the *Continuance* of *spiritual* and of *temporal* good things?

How shall I INTERCEDE with my God, and ask Mercy for the *World*, for the *Church*, for the *Land of my Nativity*, for the *King*, for *Magistrates*, *Ministers*, and *all Orders of Men*: For the *Children of Affliction*; for my *Relations*, for my *Bene-factors*, and for my *Enemies* also?

How shall I give THANKS and PRAISE to God for all his *good* and his *great* Works! His *ordinary* and his *extraordinary* Mercies, in things *spiritual* and in things *temporal*; how shall I *number* them, and how shall I *magnify* them?

How also shall I CONCLUDE; and shut up my Prayer to God with Considerations, apt to *express* and to *excite* my *Love* unto him, and my *Confidence* in him, through the Lord Jesus Christ?

This Discourse with your self, will help *Judgment*, serve *Memory*, and quicken *Affection*.

R. 2. *Set right its Ends.* Aim at *no more*, or *less*, than Christ's Directory for Prayer teaches, *Mat. 6.* And have this in mind; that, *Christians must, by no means, equally desire all that they desire in their Prayers.*

*God's Glory*, they must desire both *absolutely* and *ultimately*; without any Conditions, and *beyond* and *above* all things.

*Grace and Glory*, Holiness and Happiness for themselves, they must desire *absolutely*, but not *ultimately*. *Absolutely*, because God's *Will of Precept*, which is the Rule of our Acting, requires it. His *Will of Purpose*, as it is unknown to us, so it is the Rule of his Acting and not of ours. Nor  
is



## Rules for Prayer.

13

is it a Sin of ours, if our Desire be against that Will of his. But, *ultimately*, no Man may desire his own Benefit. God's Children must not desire their own Profit, but in order to their Father's Praise. Else they set themselves above God; or make themselves equal unto him, who is the Chief Good and Last End.

After the first Grace given, all *Means and Degrees of Grace* must be desired most *submissively*; and not *ultimately* or *absolutely*. True, there is no Possibility, nor is it any Man's Duty, to submit and be content to be sinful and miserable for ever. But, it is surely *possible*, and most *dutiful*, to submit and consent, if God please, to be served with the *poorest Means*, and to be *the least of the Saints*, all days of ones Life. We are to learn, herewith to be *content*. Yea, for this, to be most *thankful*.

As for *external temporal good things*, these must be desired not only *submissively*, but *very moderately*. We must quietly leave it to God, whether he will bestow them on us or no; yea, and must not ever in our Hearts covet very much of them, or very much covet the Portion of them which we do desire. We must not cry for much, as the *Sheol*, Give, Give: Or, as *Rachel*, Give or we die. Sheep live on a short Pasture; and, if they are denied that it self, they do not roar like Bears.

Happy they, whose Desires are set holily on proper Objects, and in just Proportions! Blessed are the People which are in such a Case!

R. 3. *Watch against its Hindrances*. A sound Believer is a Man given unto Prayer; *Psal. 109. 4*. And, usually Men do carefully guard that where-  
to



to they are devoted. The Enemies of Prayer do exceed Number. As many as would pray without ceasing, must war without ceasing; and especially against these Rebels, *scil. Security, and carnal Confidence*; such as say they are Lords, do add, that they will no more come to God, *Jer. 2. 31.* To cast off Fear, is to restrain Prayer, *Job 15. 4.* *Despondency and a legal Spirit*; when it is come to that pass that we say there is no Hope, we quickly run Riot, and pour out what is most contrary to Prayer, *Jer. 18. 12.* There is no Hope, we will walk after our own Devices. The Spirit of Supplication is the Spirit of Adoption. In short, *all Sin* strikes at the Life of Prayer, as Prayer strikes at the Life of all Sin. And, of all Sins, your *temperamental Sin, or the Sin of your Constitution, is the Beelzebub among them.* Inasmuch, that unless it be ever resisted; unless the *Practice* of it be abstained from, and the *Affection* of it be gradually mortified, Prayer is *lost or spoiled.* Plainly thus; either they will not pray, or not holily pray, who being *Sanguine*, shall not watch and strive against *Levity and Sensuality.* Who being *Phlegmatick*, shall not watch and strive against *Sloth and Lukewarmness.* Who being *Melancholick*, shall not watch and strive against *Obstinacy, Sowness and Revengefulness.* Who being *Cholerick*, shall not watch and strive against *Headiness, Violence and Contention.* Who being in their *Youth*, shall not watch and strive against *youthful Lusts.* Who being in the maturer Age of *Manhood*, shall not watch and strive against the *Wisdom that is earthly, sensual and devilish*; and as *pernicious*, tho less *scandalous*, than the Brutality of Youth



Youth. Who being in *old Age*, shall not watch and strive against *Impatience*, *evil Suspitions*, *Querulousness*, and the Root of Evil, *Covetousness*. Who being *Magistrates*, shall not watch and strive against *Pride*, and *Avarice*, and *Injustice* (their known Daughters). Who being *Ministers*, shall not watch and strive against *an inanimate lifeless Formality in the Use of holy things*; and against *Extravagancy* from them, to the Cares and Studies of such, as neither are holy, or make for Holiness. Who being in *Prosperity*, do not watch and strive against *Ambition* and *Luxury*. Who being in *Adversity*, do not watch and strive against *Despondence* and *Impatience*, and *Envy* at the Prosperous. Who being in *ill Company*, do not watch and strive against *evil Compliances* with them. Who being *Husbands*, do not watch and strive against *Harshness*; being *Wives*, do not watch and strive against *Disrespectiveness*; being *Parents*, do not watch and strive against *Furiousness* and *Fondness*; being *Masters* or *Mistresses*, do not watch and strive against all *Abuses of their Power*. Who being *Children*, do not watch and strive against *Disaffection* and *Disobedience*; being *Servants*, do not watch and strive against all *Unfaithfulness*.

There is an Antipathy between Praying and Sinning. Sin must drive out Prayer, if Prayer do not drive out Sin.

R. 4. *Beg the Holy Ghost's Aid.* His Assistance is *habitual* and *actual*. There can be no Supplication, where he works not the Habit of Grace. He must *kindle* that Fire, before Prayer can flame. Yea, and having kindled it, he must also *blow it up*, before it will flame. We need his Motions,  
for



for the *Time*, for the *Matter*, and for the *Manner* of Prayer. For the *Time*; we shall not say, Now we will seek God, if he say not, Seek ye now the Face of your God. For the *Matter*; we shall ask Stones and Scorpions, if he bid us not ask Bread and Fish. For the *Manner*; we shall pray with *Arrogance*, if he fill us not with *Reverence*; with *Distrust*, if he give us not *filial Confidence*; with *lifeless Words*, if he put not into us *lively Affections*.

When Prayer is not in, or by the Holy Ghost, (whether be with a Book or without one) *Gifts* will outrun *Graces*, and *Lusts* will outrun both of them. *Blow on my Garden, O Holy Spirit, and the Spices shall flow forth.* Cleanse and quicken my Heart by thy Inspirations.

R. 5. *Search into your States and Conditions*, i. e. examine frequently and seriously, whether of a Truth, you are spiritually *alive or dead*. If alive, whether you ~~are~~ *thriving or decaying* in spiritual Life? Doubts concerning these things do make us at a loss in all the Parts of Prayer, and do discourage us from it, and in it. For, what Heart can we have to address unto a King, while we know not but that his Soul abhors us; and we do sorely fear that it doth so? In short, your *Hearts* be dark Labyrinths. Every Winding and Turning of it cannot, in haste, be discovered. All the Errors of your *Ways* will not be exactly known, after your severest Search. But, the *habitual Frame* of your Hearts, and the *ordinary Course* of your Lives, are not very hard to be found out, unless you will first be your own Flatterers, and thereby dispose your selves to be farther deceived by others.



## Rules for Prayer.

17

others. By that said Frame and Course, you may judg of your *State*, whether it be of Grace and *Peace*; and of your *Condition*, whether it be rising or sinking. Wherefore, live you not content under your Clouds, and quiet in your Darknes; Retire from your Vanities; Descend into your selves; As under God's Eye, strain your Minds, with a Resolution to know the most that you can know of your selves. Require Conscience to give you its Verdict; and, as you certainly ought, be decided by your Conscience. *If our Hearts* (after strictest Search) *condemn us not*, (of any habitually indulged Sin) *then have we Confidence towards God*, (we ought to be confident that God accepteth our Persons and our Prayers).

*Self-ignorance* is Water, *Self-knowledg* is Oil to the Flame of Prayer: *Self-examination* gives Light and Life to Prayer and Supplication.

R. 6. *Make Conscience of Preparations*. The Coals of habitual Grace, tho not *quenched* by any gross Sin, will be *cruelly deadned* by our worldly Business; or, by our over-doing it. And, as oft as we would have our Hearts hot enough to pray, we must blow those Coals. Sometimes *more*, sometimes *less*, but always *more* or *less* we must blow them. You think your selves more heavenly than the Man after God's Heart, if you dream that this is more than needs. He did need the Bellows, he fell to blowing, to get an holy Heat and suitable Temper for Worship. You also do want, and you were best to take up those spiritual Bellows before you offer up your Prayers: Saying as he, *Bless the Lord, O my Soul! Praise him, O all that is within me! Bless him! Forget not thy own evil Do-*  
ings;



ings, nor his good ones! Rub thy Eyes, rouse up thy self, O my Soul! And perfume the Breath thou prayest with. Cardinal *Woolsey* was accused of Treason, for coming into the King's Presence with stinking Breath. Come not thou with such into God's Presence!

They know what they do, who do give themselves a Lecture, as constantly as they do offer God a Prayer!

R. 7. *Take all Opportunities.* You are commanded to *pray always*, that is, in all the Seasons of it, without Weariness or Dejection by any Discouragements. This got *Jacob* the Name of Prince. This gained *the poor Canaanite* an honourable Testimony from Christ; *O Woman, great is thy Faith!* This hath the Promise; *In due Season we shall reap if we faint not.* Wherefore, regard no Objections, but *pray without ceasing.* Obj. 1. *Hath God purposed, and promised, to give us all good things, and do we need, nevertheless, to pray for them?* Ans. Yes, for *Christ himself* was fain to pray for the things that were purposed for him, and promised to him. *Psal. 2. 6. Ask me, and I will give thee.* *God is a King*, and will issue his Mercy in such way as shall be most for his Glory. The way of Prayer is such; because in Praying we give Worship, and we fetch Strength for Obedience. *God is also a Father*, and loveth, and pleaseth to show that he loveth, to see his Childrens Faces, and hear their Voices: And is known to tell them, when they are negligent, that *they have not, because they ask not.* Obj. 2. *But we feel or fear Desertion; and can, or ought we then to pray?* Answ. When God hides his Face, our State is *dark and dolesom*, but



not desperate. Wherefore, we may and must pray. What means that Command, *Call upon me in the Day of Trouble*? Psal. 50. 15. Obj. 3. Yea, but we can make no Prayers but such as God must needs abhor. He can never delight in such polluted Pieces, as do even stink in our own Nostrils. Answ. This is often said, and rashly, for the most part. What followeth is certain Truth. *Sins of Infirmary*; opposed and lamented Sins, not indulged and cockered ones; these be less offensive to God, than they be unto Penitents. And whatever ill Scent they do give our Prayers, Christ's refining Mediation takes it away. Else, *Elias* his sinful Passions had spoiled his Prayers. Else, *David's* Failings in his Carriage before *Achish*, had made his Prayers at that time of less Effect. In short; otherwise, it were in vain for the most righteous Man on Earth, to call upon God. Obj. 4. But we fear our very Faith is unsound. Answ. You should be well advised of the Reason of that Fear, before you over-much indulge it. But, suppose the worst you can, why must Prayer be given over? Dream you, that an unsound Believer may not pray? Doubtless, all Men are bound to pray. Heathens do know, and teach so much. Dream you that Prayer is not an appointed Means of Grace for the Unregenerate? See Ezek. 36. 26, 27. A new Heart I will give: but for this will I be sought unto. See also Psal. 14. 4. God chargeth it as a Sin upon very Atheists, that they do not pray and seek unto him. Dream you that God did never give gracious Answers to an unregenerate Man's Prayers? For shame, think better. *Ephraim* prayed, Turn thou me; and God answered, I will surely have Mercy



upon him, Jer. 31. 18, 20. Wicked *Jehoabaz* besought the Lord, and the Lord heard him, 2 Kin. 13. 4. What are Christ's Words in *Mat. 18.* *O thou wicked Servant, I forgave thee the Debt, because thou prayedst me!* *Ishmael* was heard in his Cry, *Gen. 21. 17.* In a word, leave not off bowing thy Knees to him whose Hands made and fashioned thee; and who never yet trampled on a Worm creeping towards him, with a Desire to be restored to his Image and Favour. *Obj. 5.* *We should hold on Praying, if, to all our other Sins, we had not added Backsliding.* *Ans.* For what were God's Tenders of Grace to Backsliders framed, filed, and recorded, do you think? *Jer. 3. 22.* *Return ye backsliding Children, and I will heal your Backslidings.* *Hos. 14. 4.* *I will heal their Backslidings, and love them freely, for mine Anger is turned away.*

What was *Samuel's* Word, is every true Christian's; *God forbid that I should cease to pray!* They are not themselves, if at any time they ask, *What should I pray, and wait for the Lord, any longer?* Meditation and Prayer are Bread and Salt, there is no living a Day without them.

§. 2. In Prayer you must,

R. 1. *Be humble.* For, you are *Creatures*, and *guilty* ones. And, the more God magnifies you, the farther you should be from magnifying yourselves. *If they humble themselves, then hear and save,* 2 Chron. 7. 14.

R. 2. *Be thankful.* For, to be out of Hell, and to be praying for Heaven, is Mercy that deserves Thanksgiving! *In every thing give Thanks,* 1 Thess.



## Rules for Prayer.

21

And, *Let your Requests be made known with Thanksgiving*, Phil. 4.

R. 3. *Be faithful.* For, this is the grand Condition of Prayer. *Whatsoever ye ask believing, ye shall receive it*, Mat. 21. 23. *By Faith* Abel offered a more excellent Sacrifice than Cain, Heb. 11. Without Faith in God's Nature, and Belief of his Perfections; without Faith in God's Son, and Reliance on his Merits and Mediation; without Faith in God's Promises, and Improvement of them unto our Encouragement; it's impossible to please God in our Prayers. The Prayer that availeth, is the Prayer of this threefold Faith: Jam. 5.

R. 4. *Be sincere.* For, without Sincerity, all Worship is but Lies and Deceit. Hos. 1. ult. *It's the Prayer of the Upright that is God's Delight*, Prov. 15. 8. God is a Spirit; our Mediator with God, is holy and undefiled; Wo is ours, if we draw not nigh with true Hearts, Heb. 10. Most Hypocrites are afraid; and all have Reason enough so to be!

R. 5. *Be watchful.* For, as we are bid to watch unto Prayer, Eph. 6. 18. and have Example given for watching after it; so we are commanded to watch in Prayer, Col. 4. 2. carefully to look to our Words, and to our Affections. As Men use to do, when they are speaking to their King, about no less a Matter than their Life.

R. 6. *Be fervent.* For, a cold Sacrifice is an Abomination. What is lukewarm, Christ will spue out of his Mouth. Prayer effectual is fervent, Jam. 5. God is not sought in it, or not as God, if he be not sought with all the Heart and the Soul, Deut. 4. 20. unless we pant after him in our Prayers,



ers, as the hunted Hart pants after Waters. God is all Life, and will not brook Prayers that are lifeless.

R. 7. *Be observant.* Observe narrowly the Workings of your Hearts towards God, and the Workings of the Holy Ghost in your Hearts. If any where, here, that Counsel is good; *Take heed to your Spirits.* For, how should you otherwise know, whether you Pray or Babble? Worship God, or Mock him? Unless you do all along your Prayer reflect, and mark, with what Awe you *preface* your Prayer! With what Contrition you make your *Confessions*! With what Self-abasement you *deprecate* deserved Evils. With what Fervor you put up your *Petitions* for good things! With what Compassion you make your *Intercessions*! With what Complacence you offer your *Thanksgivings*! With what Faith and Hope you *conclude* your Suit! We must take heed, that while we keep from *the Pride of Merit* by our Prayers, we do not go without *the Comfort of Faith* in them. It is a Fruit of Christ's Mediation, that we may *serve God without Fear*, i. e. without slavish Fear. To be always anxious and solicitous, whether our Prayers be accepted with God or no, is the worst kind of Fear that we are liable unto. How can we more dishonour God, than by judging, that when we do our best and utmost in his sincere Service, he is not pleased, and what we do is not accepted? This is to suppose him *severe, angry, always displeased, ready to take Advantage, and one whom nothing will satisfy.* Such Thoughts are the Marks of the wicked Servant, *Luk. 19. 20, 21, 22.* See Dr. Owen on *Heb. 6. 7, 8.* p. 70.



§. 3. After Prayer you must,

R. 1. *Watch your Hearts.* That you lose not presently the Change for the better, which was made by Prayer. When we come out of a hot Bath, we are very liable to take cold.

R. 2. *Wait God's Answers.* They who pray sincerely, do expect and look for their Answers diligently. As *David*; they, not only *pray*, but *look up*. They look up, and observe whether the Blessings that they ask do come down.

R. 3. *Look back on your Failings.* The Failings of one Prayer make Matter of Confession in another. And of Humiliation, throughout our Life. Nor may we think that God will forget them, unless we do (to that effect) remember them.

R. 4. *Humble your selves under God's Delays and Denials.* God often delays, yea and often denies his Children, what they ask. Christ himself was denied one thing which he asked; the Cup might not pass away from him, tho an Angel was sent to comfort him. Wherefore, make not more of it than it deserves, if God denies what you crave. But, as there is Reason, still suspect some Fault in your selves. Maintain a *godly Jealousy*, of your having meritoriously procured your Denial, by some Miscarriage. However, dare not for your Lives, to *charge God foolishly*, with Untruth or Unkindness.

R. 5. *Bless the Divine Grace for all your Grants and Hopes.* You are far from Merit of all good Hopes or Enjoyments. It is by Grace, most rich and most free, that you have either.



R. 6. *Rest not in your Prayers.* Idle Beggars be odious Creatures: Not welcome to God's Doors. *Hands*, as well as *Hearts*, must be lift up unto God; *Lam.* 3. 41. *God will not act for them, whose Prayers do not quicken them to act for him.* Prayer is so far from excusing all other Duty, that it binds us unto it. In every Prayer there is an *implicit Vow*, if not an *express* one, for it.

R. 7. *Be holy between your Prayers.* Live according to the Prayers you have put up; and live as those who have more to put up. Of all times, you are purest in your praying ones. Be it your Care to keep your Garments clean between those times. Having made such and such Prayers; and being anon to go petition the Lord again, *Let us cleanse our selves from all Corruption of Flesh and Spirit.*

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## MOTIVES to Prayer.

M. 1. **T**HE Titles of it are moving. And would be forcive upon us, if they were familiar unto us. A few of them I give. Prayer is called,

1. An *Offering to God*; Zeph. 3. 10. And as under the Law, so now, Offerings are to be *universally* presented by all; by Rich and Poor. And, *laboriously*, none are to offer what costs them nothing. And, *freely*, Mens Hearts must stir them up, their Spirits must make them willing, *Exod.* 35. 21. Who dares rob God of his Offerings?

2. *Pure Incense*. Mal. 1. 11. As of old the holy Incense was a *Compound of rich Ingredients*, so is Prayer of all heavenly Graces. As those Ingredients were *beaten*, and their Vertues fetched out, so these Graces must be exerted and put in action. As they were also advisedly prepared and ordered, so must these Graces be deliberately excited. As that Incense was *offered up in Fire* on the Altar, so must Prayer be in holy Zeal, upon Jesus Christ, the spiritual true Altar. Then it is an Offering of sweet smelling Savour! And who would neglect it?

3. *Coming to God*. Jer. 2. 31. *We will come no more unto thee*, is, we will pray no more unto thee. Praying is coming into God's special Presence. Omission of Prayer is called *Forgetting of God*, Jer. 2. 32. And it is the Brand set upon Atheists,



Atheists, *they call not upon God*, Psal. 53. 1, 4. Who would have this said of them?

4. *Talking with God.* Job 15. 4. Thou restrainest talking with God, so is the Original, which we well render, *Thou restrainest Prayer.* To neglect Praying, is to show the Lord that we have nothing to say to him. He is one that we desire not to discourse with. And will you be such?

5. *A taking hold of God.* Gen. 32. 24. Jacob wrestled with God; and Wrestlers do close in and take hold of each other. The Prophet saith, that *by his Strength*, that is, God's Strength, which is his rich Grace, Jacob had Power with God; prevailing Power: Hosea 12. 2. God giveth Strength unto them that wrestle with him. And, graciously yields them their holy Wills, when they agonize and strive in their Prayers. Read Isa. 27. 25. *Let him take hold of my Strength, that he may make Peace with me, and he shall make Peace with me.* What Heart doth not this move?

6. *Visiting of God.* Isa. 26. 16. *In Trouble they have visited thee.* Visits are Fire, Fuel, and Bellows to Friendship. They kindle it, maintain it, and encrease it. We are weary of our Friends, when we withdraw our Feet from their House, even when we need and they invite. And God tells them who are seldom praying, that they are weary of him: Isa. 43. 22. He will also tell them one day, that having visited him so little, *he knoweth them not*, Mat. 7. 23. Know this Terror, O Reader!

7. *Casting Care upon God:* 1 Pet. 5. 7. This we are commanded to do, but how shall we do it? I can devise no way, but by Praying. In which we  
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vent our Troubles, and ease our Hearts in Complaints to him. So that it is with us as with the Earth, when the Wind is let out, which being pent up in it, did shake and tear it; it is then still and quiet. Moreover, in Prayer *we resign up all our Affairs to God*, devolve all on him, put all into his Hand, willing that he do what he pleaseth, and resolving to be pleased therewith. By means whereof it comes to be with us as with a poor Man in a vexatious Suit at Law, who having to little purpose racked his Head to extricate himself, is at his Wits ends; and knowing not what to do better, goes and puts his whole Business into the Hand of an able and faithful Counsellor, resolving to acquiesce in whatever Issue he brings it unto; saying, Now my Mind is at rest, now I am at ease. And thus do I construe *Phil. 4. 6, 7. Be careful for nothing; (in the Original, distract your selves for nothing, or not at all) but in every thing, by Supplication and Prayer, with Thanksgiving, let your Requests be made known unto God.* Let all the Children of Affliction get well acquainted with this Name of Prayer. It will be a *Net* to take them, and a *Band* to hold them unto Prayer.

8. *Delighting in God*: Psal. 37. 4. The Interrogation speaks this in *Job 27. 10. Will the Hypocrite delight himself in the Almighty? will he always call upon God?* Nature and Grace do make Children wondrously delight to look upon and speak unto their Fathers! *Ubi Amor, ibi Oculus, atq; Os.* Love is gone when Prayer is done. Life is lost when a Man is bereft of his Breath. Breath, which is not sweeter to any Man, than Prayer to a  
 holy



holy one ; that is, as far as he is holy ! Were it not for Prayer I could not live, faith one.

9. *Making God our God.* Psal. 62. 8. *Trust in the Lord at all times,* q. d. Make the true God, and no Idol, your God. And how ? *Pour out your Heart before him :* i. e. pray to him. For by Prayer it is, that we acknowledg his Right to dispose of us. And, show that we do take him for our Owner, Ruler and Benefactor. To take any thing, without asking his leave, is Theft and Robbery. And to use any thing, without the Paiment of Thanksgiving, is very Sacrilege and Blasphemy. He that prayeth not unto God, he carries it as if he thought himself to be God ; his Person to be Sovereign ; the Air that he breathes in, and the Earth that he treads on, and the Bread that he feeds on, and all that he uses or needs, to be his own. He entrenches upon God's Prerogative, and denieth his Godhead. This surely will pull us down upon our Knees.

10. *Reducing the Mysteries of Godliness into Practice.* So have some great Divines stiled Praying ; and not amiss, but very agreeably to the Scriptures. In which Prayer is a hundred times put to signify all Religion. The Mysteries whereof are principally *the Doctrine of the Trinity, and the Mediation of Christ Jesus.* Both which are made use of in Prayer, and that in special manner. Forasmuch as in Prayer we unriddle the Mystery of the Trinity, directing our Address unto the Father, as *receiving* it, through the Son as *presenting* it for us ; by the Spirit, as first *enditing* it, and helping our Infirmities in putting it up. As *Creatures* we come to the Father the Fountain of our Beings, and



and of all Blessings : As *guilty* Creatures we dare not come immediately, but betake us unto the Son, by his Merit and Mediation to find us Acceptance. As *impotent weak* Creatures we cannot come unassistedly, but crave Help from the Holy Ghost, and depend on him for Assistance. And for Encouragement also ; for we are at a loss, and know not what to think of it, whether Christ will tender our Suit, and be our kind Advocate, till the good Spirit hearten us, and give us the Boldness to trust him. Thus, *through Christ, we have Access by the Spirit, unto the Father.* Christ's Mediation was, we know, to bring us unto God. And, coming unto God by Jesus Christ, is the whole Duty of Man. But, wherein do we either *really* do so, or *sensibly* find that we do so come unto God, as in the Duty of Prayer ? Wherein doth Christ so take us by the Hand, hide our Sins, present our Persons to God, procure our Acceptance, pour out his Benefits on us, as in Prayer ?

11. *Pleasing God.* Prov. 15. 8. *The Prayer of the Upright is God's Delight.* It is as truly so, as the sinless Hallelujahs in Heaven are so. Our Saviour tells the Church in her imperfect State ; *Sweet is thy Voice, and thy Countenance is comely,* Cant. 2. 14. And, what ? Is it not a dangerous thing to detain from Kings their Pleasure ? What they delight to receive, who is there but delights to give ?

12. *Profiting our Souls :* Jam. 5. 16. It availeth much. It's profitable unto all things ; yea, and Persons. How marvellous things hath it done ? Beyond compare and without Number. I will instance in but one ; it's killing of Dragons, spiritual Dragons, our cruel domineering Corrupti-  
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ons. The Prophet stileth Prayer *a whispering, or softly speaking*, as best Hebricians read the word, *Isa. 26. 16.* A word which they observe used, *Jer. 8. 17.* for *Charming*. The whole Generation of the Just will all vouch for this, that they have found holy Prayer the best of spiritual Charms, for all the Suggestions of the old Serpent. The most powerful Means to bring both *Temptations* and *Corruptions* under Command: And to throw down the Heights and Heats of both. Sin is not our Grief or Fear, if this make us not to love Prayer.

M. 2. *The common Reasons for Prayer are moving.* They seem twice dead, whom these move not, *sc.*

1. *God's Goodness*; essential and communicative. Goodness in himself, and unto us. How do these invite us to be Supplicants! Bewitched are the starving Beggars that spare to knock at such a God's Doors, who is Love it self, and readier to give than any one is to ask.

2. *Jesus Christ's Grace.* It has cost him dear, to make us a way open unto Prayer: To gain us Leave and Encouragement to come to God for the Supply of every Want. What Monsters are we, if now we will not come? Madness to a Prodigy!

3. *The Holy Ghost's Descent.* He is come down from Heaven, to help us send up Prayers unto Heaven! And how is he resisted, vexed, and grieved, by such as do virtually bid him be gone again? Telling him in Practice, they will not trouble him to endite many Prayers for them.

4. *Our Necessities.* This World is full of Want. Want is the Parent of Desire; and how mon-



strous is Desire without Prayer ? *i. e.* Conception without Birth ?

5. *Our Engagements.* How obliged are we by Divine Precepts, Threats and Promises, by our own Vows, and what not, to pray without ceasing ?

6. *Our Graces.* These *qualify* for Prayer ; they *excite* to Prayer, they *subsist* not without Prayer.

7. *Our Calling.* We are Priests to God : and Prayers are Sacrifices. But what a Creature is a Priest without Sacrifice ?

8. *Our Enemies.* These do not slumber or sleep. Satan, the Head of them, pleads against us Night and Day. What ? and shall not we pray and plead for our Souls, Night and Day ?

9. *Our Observations.* Do we not see what be the Kingdoms, Families, Persons, that call not upon God ! How vile they be, and miserable ? How like to Hell, which were not Hell, if Prayer could be in it.

10. *Our Experiences.* Would we, for all the World, either bear again what we have endured for omitting Prayer ? Or part with that which sometimes we have got by Prayer ? No Fools are worse than those who are incorrigible by their very Experience.

11. *Our Honour.* An Honour we take it for, to stand, not before mean Persons, but before Kings. But, is any King equal unto God ? Is not Prayer a standing before him ? Is there a higher Honour on the Earth to be ambitioned ?

12. *Our Nature.* Our natural Love of *our selves*, who perish without Prayer ; of *our Children*, upon whom God threatens to visit our Iniquities.



quities, if we pray not ; and of *the Nation we live in* ; that is the better for our Prayer, and the worse for our Neglect.

Prayer is the *Trumpet* which alarums Heaven, and calls in God to our Help. *Joshua's* Sword is but a Straw without *Moses* his Prayer. The Disciples Neglect of Prayer led them into Temptation, and Christ's Prayer brought them out. He, the most glorious Conqueror, did nothing without Prayer. Prayer, which appears therefore most necessary for our Strength and Life : Prayer, which doth so *exercise, encrease and evidence* Grace. Prayer, which like *Jonathan's* Bow, never returns empty. Prayer, which opens Heaven, and shuts it : Strangleth *Plots*, vanquisheth *Armies*, breaketh *Prison-doors*, stoppeth the *Sun*, and drives it back ; taketh hold of the *Almighty*, and therefore hath all things possible unto it.

*That notable Miracles are done by it, is manifest to all that give themselves to Prayer ; and as for others they cannot deny it.*

Sir, I grant all this to be true. But, alas, Unbelief is my Tertian, if not my Cotidian ; my frequent, if not my every day's Obstruction, saith none of the least reputed Christians among us. And what would you have me to do, when I can find but little Faith, and no Fervency to pray with ?

Judicious Bishop *Wilkins* hath answered such Enquirers, in his plainly incomparable Treatise of *Prayer*, p. 31, 32, 33, 34, 35. Him I shall follow, and thus I would have thee to do ; Go, *thy Mouth with Arguments* ! His Petitions are most powerful, whose Arguments are most plentiful.



And the Scripture furnisheth you with an abundance : an abundance of such as the Holy Ghost useth to make mighty, for strengthening Faith and Fervence. Of which sort are these Considerations of God, and these of our selves, which follow.

To hearten thy Confidence, that God will grant thy Prayer, and thereby kindle thy Zeal to pray, go aside, and think and say thus to thy self ;

1. *God's Power encourages me ; and I will go plead as Moses ; O Lord God, What God is there in Heaven or Earth, that can do according to thy Works, and according to thy Might ? Deut. 3. And as Jehosaphat ; O Lord God of our Fathers, Art not thou God in Heaven ? Rulest not thou over all the Kingdoms ? And in thy Hand is there not Power and Might, so that none is able to withstand thee ? 2 Chron. 20.*

2. *God's Wisdom encourages me ; and I will go plead it. He is the only wise God, 1 Tim. 1. He is wonderful in Counsel, and excellent in working, Isa. 28. 29. God is mighty in Wisdom and Strength.*

3. *God's Justice encourages me ; and I will go plead it. My Voice shalt thou hear, O Lord ; for thou art not a God that hath Pleasure in Wickedness ; neither shall Evil dwell with thee. Psal. 5.*

4. *God's Truth encourages me ; and I will go plead it, as David ; O Lord God, thou art God, and*  
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thy Words be true, and thou hast promised this Goodness to thy Servant; therefore now let it please thee to bless the House of thy Servant. 2 Sam. 7.

5. God's Mercy encourages me; and I will go plead it. Save me for thy Mercies sake, Psal. 6. Look down from Heaven, from the Habitation of thy Holiness and of thy Glory; where is thy Zeal and thy Strength, the sounding of thy Bowels and of thy Mercies towards me? are they restrained? Isa. 63.

6. God's Glory encourages me; and I will go plead it. What wilt thou do for thy great Name? Josh. 7. Do not abhor us, for thy Name's sake; do not disgrace the Throne of thy Glory. Jer. 14.

7. God's Covenant with my self encourages me; and I will go plead it. He hath made with me an everlasting Covenant, ordered in all things and sure. 2 Sam. 23. 5. Remember, break not thy Covenant with us, Jer. 14. Thou art my God (my Covenant God) from my Mother's Belly. Psal. 22.

8. God's Covenant with my Ancestors encourages me; and I will go plead it. O Lord God of Israel, Keep with thy Servant David my Father, that thou promisedst him! Let thy Word be verified which thou spakest unto him. 1 Kings 8.

9. God's Command to pray encourages me; and I will go plead it. Thou sayest, Seek ye my Face, and my Heart answers, Thy Face, Lord, I will seek. Psal. 27.



10. *God's Delight in Mercy encourages me ; and I will go plead that also. Who is a God like unto thee, that pardoneth Iniquity, and passeth by Transgression ? he retaineth not his Anger for ever, because he delighteth in Mercy. He will turn again, he will have Compassion. Mic. 7. 18, 19.*

This being solemnly done, turn to consider thy self, and humbly say,

1. *My Relation to God encourages me to pray ; and I will go plead it. O Lord, I am thy Servant, I am thy Servant, and the Son of thy Handmaid, Psal. 116. (I am thine by personal and parental Covenant.)*

2. *My Sincerity encourages me ; and I will go plead it. I am thine, save me, for I seek thy Precepts, Psal. 119. O Lord, I have walked before thee in Truth, Isa. 38. 3.*

3. *My Trust in God encourages me ; and I will go plead it. Keep my Soul, and deliver me ; let me not be ashamed, for in thee do I trust, Psal. 25.*

4. *My Extremities encourage me ; and I will go plead them. Let thy tender Mercies speedily prevent us, for we are brought very low, Psal. 79. 8. Attend to my Cry, for I am brought very low, Psal. 142.*

5. *My Resolution to give God the Glory of his Bounty doth encourage me ; and I will go plead it. Psal.*



80. 18. So will not we go back; quicken us, and we will call on thy Name.

6. My Experience of God's Readiness to grant Prayer doth encourage me; and I will go plead that. In the Day when I cried, thou answeredst me, and strengthenedst me with Strength in my Soul. Psal. 138. 3.

7. My Experience of the Evil of restraining Prayer encourages me to pray; and I will go plead that. While I kept Silence, my Bones waxed old through my roaring all the day long. Psal. 32.

8. My Observation of God's Kindness to others doth encourage me; and I will go plead it. Our Fathers trusted in thee, and thou didst deliver them: They cried unto thee, and were delivered. Psal. 22. They looked to him, and were lightened; their Faces were not ashamed. Psal. 34.

9. My Desire of having many quickned to Prayer, by the good Fruit of my Praying, doth encourage me; and I will go plead it. This shall be written for the Generations to come; and the People which shall be created shall praise the Name of the Lord. Arise, and have Mercy; so the Heathen shall fear the Name of the Lord, and all the Kings of the Earth thy Glory. Psal. 102.

10. My Remembrance of the Success which some have had in Prayer, even then, when, to their own Apprehensions, they could not pray, this doth encourage



rage me ; and I will go plead it. In one Psalm David saith in his Prayer, *Mine Iniquities have taken hold upon me, so that I am not able to look up.* Yet he prays on, *Be pleased, O Lord, to deliver me : O Lord, make haste to help me.* Psal. 40. In another extraordinary Prayer, he prayeth God to open his Lips, *i. e.* to give him Ability to pray and praise. *Psal. 51.*

Having thus done as for thy Life, remember these few Particulars :

Deadness of Heart is *thy own Fault* ; and as such, it is bitterly to be bewailed. And Pardon of it, and Power against it, is, without ceasing, to be begged. But,

Deadness of Heart is also *God's Chastisement*, and an Evil which he inflicts on thee for foregoing Miscarriages : and as such, it is thy Duty to submit, and be content to be grieved and vexed with it, till he shall please to give the Joy of Victory over it. Knowing, for thy Comfort, that,

Deadness of Heart is but *spiritual Sicknefs*, and not Death, as long as it is felt, lamented and resisted. And, it is a good and holy Prayer, in which it is lamented, as well as that in which it is really and sensibly further conquered. Finally, this also know thou ;

Deadness of Heart is not unfrequently a *profitable Evil*, a very *beneficial Disease*. It is so, when,



when, through God's Grace, what we want in degrees of *Duty*, we make up in degrees of *Humility*. When we so improve our Failings, that the thinner we are of *Fruit*, the stronger we grow in the Root. Evangelical Humility, is no less than the Root of all Holiness. Better it is to be *humbled by sinful Infirmities*, than to be *puffed up with Holy Duties*. He prays to God but vainly, who walks not with him humbly, whatever Seraphick Enlargements he hath in his Prayers. But, on the other hand, he is a Darling of God, (who takes the Will for the Deed in Duties, as well as in Sins) and *his Leaf shall not wither, but whatever he doth shall prosper*, who walks humbly with his God, and prays humbly to him. Altho in his Prayers his Speech falters, his *Thoughts* find not their Feet to follow his Words; and his *Spirit* is so shackled, that the most he can do is but to shake his Chains and Fetters, and bewail his Strainings, and cry (like a Prisoner through the Grates) for Enlargement by God's *free Spirit*, *i. e.* he who freeth Souls imprisoned, loosens their Bonds, and giveth Liberty.

Holy *Heman*, for a time, was distracted, *Psal.* 88. 15. Holy *Asaph* was so troubled that he could not speak, *Psal.* 77. 4. Holy *David* was so sunk in the Mire, that he was weary of his crying, *Psal.* 69. 2, 3. Holy *Zachariah* was (for his Unbelief) made dumb, and not able to speak, *Luke* 1. 20.



Think not thy self alone, therefore ; but *con-*  
*sider* and *do* as hath been advised ; waiting on him  
who hath said, that his Prisoners of Hope shall  
one day be all enlarged. And, that *the Tongue of*  
*the Stammerers shall be ready to speak plainly*, Isa.  
32. 4. *Amen.*

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FINIS.